# Lutheran Herald

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*Epiphany—"From every nation, from all tribes and peoples and tongues.*

036

*his issue:* **The Return of the Round Top • How Much Time for Understanding?**

# Thirteenth Day

*. . . when the day shall dawn upon us*
*from on high*
*to give light to those who sit in*
*darkness and in the shadow*
*of death,*
*to guide our feet into the way of*
*peace.*
—Luke 1:78-79

Legend extends the Festival of the Nativity from the dawn of Christmas Day, December 25, to Epiphany, January 6—"Twelfth Day" according to British tradition, "Thirteenth Day" the way Scandinavians figure it.

Christmas is occupied with a Story, the greatest Story ever told—with the mystery of Incarnation, the miracle of Divine Condescension. "To you is born this day . . . a Savior." That is the fact which Christmas proclaims, and the twelve days of Christmas can go no further than to tell it.

On the thirteenth day Epiphany begins—and that draws the implications of the Nativity. The word itself means "manifestation," "unfolding," "revelation." The Wisemen and the evil king both asked, "Where is He?" They need no longer ask, nor do we. This is Epiphany, and God Himself is revealed to us in His Son. Here is Immanuel—"God with us."

It is fitting that the Festival of the Epiphany has come to be associated with Missions. The Wisemen were led to the Christ by a miraculous star, even as the star of the Word has been leading men to Him ever since. When they knelt before Him in worship, they were the first of "a great multitude which no man could number, from every nation, from all tribes and peoples and tongues" (Rev. 7:9).

So for those who seek a "Christmas after-glow," here it is: the Epiphany of our Lord. "Immanuel" is still true; God is still with us. "The Lord reigneth, let the earth rejoice."

O.G.M.

## In this issue . . .


COVER—Our cover and inside cover r mind us that we are now in t season of the Epiphany, the Chur Festival that has come to be asso ated with Missions. Photo of Jap nese children at prayer by Mor meyer.

THIRTEENTH DAY

THE RETURN OF THE ROUND TOP
A delightful story of what an o round table can mean to a fami

A CHAIR AND A BILL OF SALE
These are two of the most high prized items in a newly establish museum in Texas.

KARL A. OLSSON: IMMORTALITY IN STEEL

HOW MUCH TIME FOR UNDER-STANDING?
The president emeritus of Luth Seminary in St. Paul writes of t important part America's race re tionships will play in her destiny.

EDITORIALS

"CHRIST CARES"
By the director of Evangelism of t ELC.

FINANCING A CONQUEST

CORRESPONDENCE

BOOKS IN REVIEW

FOR THE FAMILY ALTAR

THE CHURCH IN TODAY'S WORLD

WITHIN THE ELC


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# The Return of the Round Top

**Lorraine Wetzel**

ted from "Minutes,
ine of Nationwide Insurance."

FEW WEEKS ago I bought something at a farm sale that my husband Howard and I have wanted a long time—an old "round top" oak table that once stood in a busy country kitchen.

may seem strange that anyone today would want ole like that—it wasn't an antique or even very since the time-darkened varnish hid the natural n color of the wood—but it held a special meaning ne.

hen I was a child and Mother and Dad left for way places, I spent delightful summers on my lparents' farm in Ohio. The big, cheerful kitchen my favorite room in the old house, and right k in its center stood a round oak table which was ub of all family activity.

andpa always chose the table as the best spot to the morning mail or eat a piece of custard pie e afternoon. Grandma stood there to sort warm n eggs or roll out the sugar cookies I liked so Evenings, after my good looking young uncle rattled off in his "flivver" for a date, Grandma d place a kerosene lamp in the middle of the table elcome him home. I sometimes tiptoed back down- when everyone else was asleep to see the pool le yellow light that fell across the table. It seemed nothing could happen to us during the night as as the sturdy old table was standing guard.

rainy days when I had to stay inside, the round top became the scene of one of my favorite games—the construction of grocery-box houses. Using a cardboard carton that Grandma had saved, Old Sears and Roebuck catalogs, scissors, and a cup full of flour-and-water paste, I'd keep busy for hours. When I was through, no one would have guessed that my handsomely furnished "house" had once contained 24 cans of pork and beans.

But the nicest time of all around the old oak table was suppertime. The food might be simple, but Grandma made the meal an occasion by spreading a freshly ironed tablecloth and using the blue willow pattern dishes. Work separated the family during the day—Aunt Iris kept books at the grain elevator, Uncle Henry drove a soft drink truck, and Uncle John worked at the creamery—but they all came home for supper. We would bow our heads and join hands while Grandpa asked the blessing.

I treasured these memories for years. When Howard and I married and our own family began to grow, we decided we'd tear out the modern eating counter in our kitchen as soon as we found a round top to replace it.

The same Saturday afternoon I got home from the sale we all pitched in to refinish the table. Howard and I did the heavy work while Janie and Jonathan, our oldest two, sandpapered the extra leaves. As I watched

(Continued on page 13)

# A Chair and a Bill of Sale

By William H. G

Early Dutch settlers called their first town in the new world "New Amsterdam."

Swedish immigrants established "New Sweden."

The Swiss founded "New Glarus," and the Germans "New Ulm."

Norwegian, too, loyal to the land they left, named some of their early settlements similarly—like Norge, Virginia; Norway, Kansas; and Oslo, Minnesota.

One of the least known, perhaps, to many people in the United States is a community in the Lone Star state, Norse, Texas, established about 100 years ago. In the town of Clifton which grew up nearby, these early Norwegian Lutherans built a college which was operated as such until 1954 when it was united with Texas Lutheran, an ALC institution in Seguin.

The buildings at Clifton have been converted very satisfactorily into a home for the aged. Through the years the college had been the repository of many articles which depicted the life of the early pioneers who settled this valley in Bosque county. The newly formed Clifton Lutheran Sunset Home corporation accordingly set aside $12,000 for the erection of a building to house these mementos of the past.

In the last three years, articles from all parts of the country have been sent for the collection. Recently the new building known as the "Bosque County Memorial Museum" was dedicated. It is associated with the Texas Historical Foundation in Austin.

Two of the most interesting items in the museum are an old chair and a bill of sale. Thes the only material possessions left by Cleng Peerson, is said to be "the first Norwegian immigrant to Ame Born in Norway in 1782, he came to the United Sta 1821 and died in Texas in 1865. Cleng Peerson central Texas what "Johnny Appleseed" is to the Valley.

According to those who knew him, Cleng was thin, and often carelessly dressed. But his slight housed a great spirit whose vision, courage, and c made him a force in the social structure of his ad state. Indifferent to material things himself, Cleng h hundreds of pioneers acquire property that later bro them great wealth.

He was a frequent visitor in Austin, travelling s times on horseback but often on foot, to obtain titl land for the early Norwegian settlers who were u to transact business in English. He became such miliar and respected figure in the capital that the senators and representatives took up an offering bought him a top hat and frock coat.

Cleng Peerson was an excellent story teller and cinated many with tales of his travels and experie He was a welcome guest in hundreds of homes in state. He was never broke, for he carried a twenty cent piece in his pocket. He always offered to pa his lodging, but no one ever accepted the offer.

*Miss Gurine Nilsen, a charter member of the Bosque County Texas Museum, shows some of the prized collectors' items. Below, a handloom used by early pioneers from Norway for making blankets, counterpanes and carpets.*

*Miss Nilsen shows Mrs. Frances Roberts a hand-ope washing machine, a forerunner of today's automatic el washers. Miss Nilsen, an accomplished artist, has res many of the items in the museum to their original for*

years later, his only possessions—a chair and a bill of —are prized items in the Bosque museum.

### A Collector Par Excellence

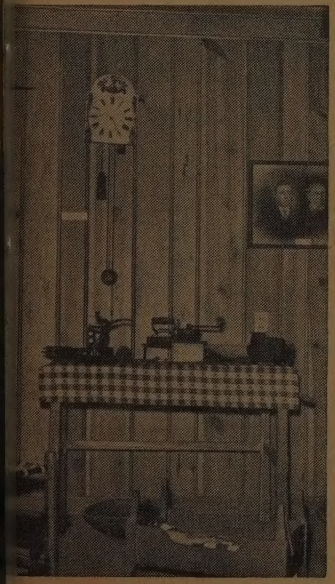
he nucleus of the new museum is the collection of man—another Norwegian pioneer Texan. This man, Olson, came to Texas in 1858 at the age of four . He spent his adult years in farming and real estate, he had an absorbing avocation. He combed the hills valleys of central Texas for hidden treasures, Indian acts, shells, rocks, and oddities of nature. He ac- ed a large collection of arrowheads. He collected and firearms, and in his later years he was inter- in making a collection of old farm and household oment of the area. When he died he willed his col- on to Clifton College and eventually this became the eus around which the Bosque County museum was lished.

e museum, only a year old, has already become a a for field trips from public schools. On weekends ested visitors from many states are on hand.

hile they are there, many visitors take time also to the old Our Saviour's Lutheran Church, erected by ioneers of Norse. With its simple, traditional lines, beautiful building nestled in the low, tree-covered is an important part of this community settled by vegian Lutherans more than a century ago.

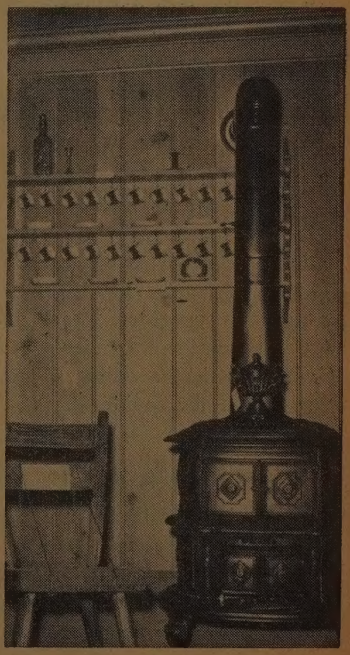
*Part of the farm implement collection in the Texas museum is this revolving plowshare, forerunner of the present-day disc plow, invented by Ole Ringness in 1854.*

*in the group below include an Norwegian wall clock, early ican and Norwegian kitchen uten- nd furniture, including a coffee er and sadiron. Photo is of Mr. Mrs. Hendrick Dahl, Bosque y pioneers.*



*(Above) Portrait of Martin Luther hangs over a case which holds a silver chalice used in Our Saviour's Church in Norse, Texas, a siphon teapot, and a silver watchcase.*

*The old chair shown below is one of two worldly possessions left by Cleng Peerson, the early Norwegian pioneer in Texas whose influence is still felt by Bosque county residents today. The stove is typical of those found in the parlors of the finest pioneer homes.*



# Immortality in Steel

### O Christmas Tree

As children we were nourished on Andersen's *Fairy Tales*. In contrast to other stories, they seemed even then curiously bitter-sweet. Children are not supposed to understand irony, but in Andersen it was unmistakable. It made us ill at ease, like the presence of our preacher at the Sunday school Christmas party who smiled dourly on our gaiety as if to say, "Just you wait a bit; this story has a different ending."

But there were moods in which I liked Andersen. I liked the way he took the part of the discarded Christmas tree in the story "The Fir Tree." I liked the way he got inside the tree and lived with it and died with it. For I had, even as a small boy, a horror of the end of things. And in weeping over the Christmas tree the Danish writer had given dignity to its death.

### No Way to Pass Away

It seems to me that some of our difficulties as modern people and even as modern Christians arise from the fact that we have no doctrine of mutability. We have confidence only in the permanent. We fill our houses with surfaces so hard and clean and lasting that they outlive us. That which has only a brief life we distrust, unaware that God is the God of the end as well as of the beginning. He creates but He also causes things to pass away. As Augustine tells us,

> Thou art most high and art not changed, neither in Thee doth today come to a close; yet in Thee doth it come to a close; because all such things also are in Thee. For they had no way to pass away unless Thou upheldest them.

An awesome and comforting fact—that God is the God of death and dying! That without Him nothing that should die could die.

### Permanence in the Appliance House

I thought of this the other day when I saw a new and horrendously ugly stainless steel Christmas tree. It can be put away until next year and restored to its pristine beauty with a damp cloth. For thirty dollars you can have permanence.

I should like to lead a movement to put everg back into Christmas. I have borne with some impat the flocked trees: white, pink, lemon yellow, black, deep purple. With all of them you had a feeling perhaps under all the schmaltz there lurked an h pith and sap and the smell of the wind from the forests. But now the end has come.

There may, of course, be improvements on the tree. There may be a green enamel baked on the p steel splinters. There may be microscopic sacks of thetic pine scent concealed here and there in that splendor. There may even be an artfully detachable dle which can fall on the carpeting to remind us of days. But one thing the stainless tree cannot giv It cannot give us death. It cannot give us the sole ties of the rubbish pile: the last browning ne and the stark limbs.

### Resurrection in March

Nor can it give us a miracle. Epiphany 1918 Swedish city we welcomed home my father after w of silence and anguished waiting. He had been ca in Russia by the Bolshevik Revolution. For days days on insanely slow and jampacked trains he sque and jerked toward freedom. When he walke through the door, he was pale, gaunt, and solemn I remember the coarse security of his coat and brush of his long red beard. Our joy was the jo Advent.

That year the Christmas tree in our house would die. In February it was still green and in Mar showed tender shoots. It seems a parable on Paul comparable words in Romans 8. Creation waits fo demption. The Christmas tree also waits for redemp not the immortality of stainless steel.

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# How Much Time for Understanding?

By Dr. T. F. Gullixson

ring August, September, and October of last year vere reminded of the centennial of the Lincoln-glas debates held in seven different towns of the of Illinois.

xiety over the situation in America today prompted reading of those history-shaping utterances, and o much thought as to the solutions which time rought to the issues. The question rose as to how ne "cooling properties of time" might be relied r solutions in the same issues now confronting us me and in the world around us.

### *"By White Men, for White Men"*

ne flies, and its passing may also be the passing day of visitation, a day of grace for us in the ll of tomorrow.

Galesburg, Ill., on October 7, 1858, Senator Doug-id: "I tell you that this Chicago doctrine of Lin-—declaring that the Negro and the white man nade equal by the Declaration of Independence by Divine Providence—is a monstrous heresy. signers of the Declaration of Independence never ned of the Negro when they were writing that nent. They referred to white men, to men of Eu-n birth and European descent, when they de-l the equality of all men. . . . I say to you frankly, n my opinion this government was made by our s on the white basis. It was made by white men e benefit of white men and their posterity forever, vas intended to be administered by white men for ne to come."

Alton, Ill., on October 15 Senator Douglas stated his conception of states rights: "For this reason this union was established on the right of each state to do as it pleased on the question of slavery, and every other question, and the various states were not allowed to complain of, much less interfere with, the policy of their neighbors."

Lincoln had already made his "House Divided Against Itself" speech. In his reply at Alton, Ill., he said: "I think the authors of that notable instrument (the Declaration) intended to include all men, but they did not intend to declare all men equal in all respects. They did not mean to say that all men were equal in color, size, intellect, moral development, or social capacity. . . . They meant simply to declare the right, so that the enforcement of it might follow as fast as circumstances should permit."

### . . . *In One Hundred Years*

The need for time for understanding, and the need for a healthy atmosphere in which to think, is shown by Lincoln's own words in response to the wild chorus of bitter counterattack as those words were spoken during the debate at Charleston, Ill.: "I will say then that I am not, or ever have been, in favor of bringing about in any way the social and political equality of the white and black races—that I am not, or ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality."

Let it be remembered that states like Maine and New York had already moved beyond such a position in granting civil rights to Negroes. But that even a Lincoln could speak so shows how necessary time and a clear, cool mental climate have been for understanding.

Let it be remembered, also, lest we judge even Lincoln harshly, that the issue as seen with Marian Anderson, Statesman Ralph Bunche, Teacher Booker T. Washington, Willie Mays, Roy Campanella, and the gracious gentlemen who have so often served me on railroad dining cars and pullmans, is quite different from the picture of the Negro as Lincoln saw it, in the huddling groups penned and waiting in a New Orleans slave market.

Understanding has come a long way from the glib word bandied about in debate a hundred years ago: "As between the white man and the Negro, I am for the white man. As between the Negro and the crocodile, I am for the Negro."

But, has *understanding* moved as far as it ought to have moved in one hundred years? In view of its past record can "the cooling properties of time" be relied upon to bring America to her fitting destiny as a house built upon a rock of unity and to sustain her in her place of moral leadership among the nations and races of the earth for which she should be qualified and to which she ought to aspire?

### *The Bowed Back of Colored Labor*

A hundred years have not been enough in all parts of the United States to give to the millions of our dark-skinned minority group "political equality," to "qualify them to hold office," and to make "voters or jurors of Negroes." A hundred years have not been enough to raise the interdiction of Lincoln's own words against the possibility of the two races living side by side on terms of "social and political equality."

Does any one dare to say of this great dark-hued minority that they have been remiss in contributing, since early colonial days, to the making of America?

In the darkest hour of the last world war, England's promised road to the future was through "blood, and sweat, and tears."

Sweat and tears and blood through long years have also gone into the fabric of our own nation, and surely Negro-Americans have contributed their share beginning with toil, sweat, and tears.

Prior to this day a hundred years ago, a whole economy in the southern section of our country avowedly rested on the bowed back of colored labor. A courtly culture could move beautifully on the galleries and among the white pillars of great estates because dark-skinned folks were off yonder under the scorching sun chopping cotton and plowing corn.

And ever since, in both North and South, the hea hardest manual labor has always beckoned to the N workmen.

As for blood to go with the sweat and tears, i not been lacking.

Added to the tens of thousands of them who ma in the dust of the blue-clad armies of the Civil have been hosts of dark-skinned, khaki-clad sol draftees and volunteers, in America's ordeals since

We need not ask for statistics, we need only re the living veterans of all our foreign wars to rer ber darker men who huddled with them in shell who crawled with them through the barbed who crumpled up beside them when the bullets o shrapnel struck, who without rancor have slipped into place in civilian life, longing no doubt at for the wider brotherhood of army camp and b field.

### *Pilgrimage of Patience*

No doubt in that great pilgrimage of patience, v in remarkable self-control moves up into its second tury of waiting, there is the somber cry, "How O Lord, how long till our own self-respect wi rewarded by the respect of others; till our children be met by all possible incentives to do their best ar their best; till qualities, like those which win ba championships and football games, tennis matches Olympic games, may have their uninhibited cou parts on stage and screen, in laboratory and hos in courtroom and diplomacy?"

Perhaps America needs, more than she knows only Negroes to hit our home runs, to catch for passes, to run Olympic miles, but far more other ties which are not stinted by ease, by luxury, by gad on every hand; abilities born in adversity and temp in discipline, unfolding in hard work and sustain self-sacrifice. Perhaps in our world situation, whil children of deferred-payment luxury loll on f rubber cushions and worry about hair-dos, dan B.O., and softness, and smoothness, and ease, it n be well to turn loose through unlimited educat opportunities the children of sweat and toil and into the sciences and the arts as well as into the letic fields.

There is that in the world situation which fo procrastination in our own race relationships lest country be turned aside from the destiny which God of nations has set before her.

What then of our attitudes? Shall we say: "We it so good, please go away and don't bother us thoughts of national destiny"?

The world will not leave us alone. The world not leave us alone. The world is here. There i

on, no people, but has children here, sometimes a few, sometimes by the millions.

ne whole world is with us as a desired and much-ied source of raw materials for an industrialized omy, as a much sought-after market for that indus- production.

ne whole round world is here in the make-up of erica as a people. The blood, the brains, the brawn, arts, the sciences, the faiths, and the hopes of all kind are of the very fabric of the being of America. nis has been an advantage. This wholesale appro-ion of the assets of mankind has made America t she is. This establishes a national vocation; it con-tes a terrifying responsibility.

hoes of life—conditions throughout the world will tantly be re-echoing here, often to trouble us, to lder us, to weary us. Echoes—no, news dispatches hat is said and done here today are on the radio round the earth tomorrow.

this a thing to be surprised at, to resent? Would people of the world not have a right to ask how admixture of brain, brawn, heart, faith, and hope orking out?

ose of us who strive to see the hand of God in an history may well ask: "Is there not here a historical setting in the midst of the ages, in h people of the earth are meeting, not under otic duress of deportations and exile but in peace voluntarily, to work out a demonstration of mutual ct and understanding, too largely lacking hitherto? tting for a drama with the world as spectator, set-forth the fact that 'God hath made of one blood ey that dwell upon the face of the earth' "?

### *"Truth Is Everything"*

nerica aspires to moral leadership in the world. ership is expected of her. Her greatest opportuni-ure among the underprivileged of the earth. Most ese have darker skins than did the settlers at James- and Plymouth Rock. They desire respect from s, and their greatest need is proper spiritual, eco-c, and educational basis for their own growing espect.

leader of Africa has just said, "Africa's great prob-s the relation of the white man to the African."

we need to go to Asia, Africa, and the Isles of Pacific to know what the governors of Arkansas of Virginia are doing to the very possibility for rica's continuing influence in those parts?

onomic self-interest may indeed get its jolts, but it is too late to make much difference.

a reminder to Christians not to depend too much ie "cooling properties of time" in a great issue of and wrong, the following from Carl Sandburg's *Life of Lincoln; The Prairie Years* (p. 525), may help:

A scene at the end of the first campaign for President is to me one of the saddest in his life.

Lincoln had a Springfield poll-book with notes on how each citizen was going to vote. 'I wish particularly to see how the ministers of Springfield are going to vote.' They turned the leaves, added up results, and Lincoln said, 'Here are twenty-three ministers of different denominations, and all of them are against me but three; and here are a great many prominent members of churches, a very large majority of whom are against me.'

"Then he paused, and after a while rose and walked up and down the room. Bateman saw tears fill his eyes as he stopped pacing to and fro, to say: 'I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me I believe I am ready. I am nothing, but truth is everything.'

"And he went on in a lengthy and dark meditation on God and Christ, slavery and the teachings of the New Testament. "I may not see the end; but it will come, and I shall be vindicated; and these men will find they have not read their Bibles aright.' "

### *A New Birth of Freedom*

As for present day Christians in the Southland and in northern cities, wherever the ugly edges of this problem crowd in till even the more advanced folks of color withdraw from them, our sincere sympathies go out to them. But our sympathies must not reenforce their self-commiseration till years of delay become decades, and decades become half-centuries, with America's share of the world-wide problem of race relations still evaded.

As for the Southland's vivid memories of her woes of one hundred years ago, I have been very thankful for one little glimpse at the heart of the South, vouchsafed me at El Paso, Texas, during the dark days of World War II when all America was passionately one in a grim purpose which could be achieved only by total unity.

A fine specimen of a tall Texan sat across from me at the breakfast table. We spoke of the awesome task America was facing and of the glory of our unity of purpose. He paused a moment and then told me of his father, a front-line veteran in the Army of the Confederacy. His father had lived on into America's World War crises and had sensed the violence of her testings. When the old wearer of the gray was on his deathbed he drew the ear of this stalwart son down to his lips and whispered: "I'm glad we lost!"

There was love for America! In such love America will have a new birth of freedom!

# Editorials...

## Two More Years

At the beginning of the year of our Lord 1959, this editorial is directed toward the fact that our beloved Evangelical Lutheran Church now has only two years to live. In two years the union will have been consummated, and the congregations of The Evangelical Lutheran Church will hold their membership in The American Lutheran Church. All its institutions and assets of all kinds, all its programs and projects, will be included in that great new Church toward which we have been moving for almost a decade.

True, no one who has loved The Evangelical Lutheran Church and has served in it can look forward to its demise with unmingled joy. We would not be human if we could do that. After all, The Evangelical Lutheran Church has provided for us the chief outlet for our service of our Lord. A great many of us were very young at the time of the union of 1917 and have actually scarcely known any other Church. Of course there is more than a little heartache at the thought of that Church no longer existing.

However, that is but a human feeling. Certainly it fades into insignificance as we think of the implications of the new Church. It is not so much that it will be a larger Church, although even that is important. Nor is it that it will be a more powerful Church, although, as long as that power is of the Holy Spirit, that too is important. Overshadowing both size and power, however, is the fact that we are firmly convinced that the new Church will make it possible for us to serve our beloved Lord and His Kingdom among men more effectively. Furthermore, there is a wonderful feeling in entering an enlarged fellowship of the people of God.

We would like to think of the next two years, 1959 and 1960, as a time of special preparation for the union. We are thinking chiefly in terms of individuals and congregations, rather than of the administration of the Church. First, let it be emphasized that our financial support of our own Church is of great importance these last two years. It is not an exaggeration to say that every dollar of the voted budget of the Church represents a very real need. It has always been a serious matter when the budget was not reached in full. That is particularly the case now. Included in the synodical budget are a number of things which bear directly upon our plans for the new Church. Let us make every effort to to it that every financial obligation we have taken ourselves is met to the full.

We are also hoping that the next two years wi a time for becoming acquainted with our sister Ch es and with the structure and possibilities of the Church as well. At that point we believe that Luth Herald can fill a most useful function, and we laying our plans accordingly. Beginning in Febr we will run a series of articles appearing about other week for several months which will attem make the new Church a human and understan organization. These articles have been prepared by Robert Gremmels of the staff of the *Lutheran Stan* (ALC) and will embody much of the material w first appeared in his book, *Unity Begins With You* are sure that these articles are going to be welcome our people.

We also believe that it will be a matter of rea portance for our congregations to try to associa much as possible with the folks of the American theran Church and the United Evangelical Luth Church. Let there be lots of "visiting across the fence." The better we can get to know each o the easier it will be for us to learn to live with another.

So let us call these next two years, years of pre tion. Before we know it, The American Luth Church will have taken its place among the Luth bodies of America. Proudly, we will find our p in it.

## Our "Forgotten" Congregatio

Not long ago we were privileged to attend a lunc given by the Military Chaplaincy Commission of Evangelical Lutheran Church. This group serves u the Church Council and has as its function procu and calling military chaplains and assisting them i possible ways. A more indirect duty is to assist co gations in keeping in touch with their men in armed forces. Dr. Gynther Storaasli, a veteran of than thirty years in the chaplaincy (he retired years ago with the rank of colonel) is director o Commission.

The meeting we attended had as special guests district presidents of the Church. Speaker was Cha Engebret O. Midboe of Washington, D. C., secr

he Bureau of Service to Military Personnel of the ional Lutheran Council, a pastor of the ELC. There also spirited discussion in which almost every per- in the room took part.

tually, we heard little that was new. But as a "ses- of reminders" it was invaluable; so much so that decided to write something about it at the first ortunity. We also invited Chaplain Midboe to use paper as a platform from which to speak to the urch about its duty in this area; we hope that he soon find occasion to accept our invitation.

What we were reminded of may be put this way: *Evangelical Lutheran Church has a forgotten con- gation* of whose existence it needs to be forcibly re- ded. It is a large congregation, with a membership racing every ELC person who is serving in the ed forces. It is a scattered congregation, with nbers in hundreds and hundreds of military posts installations all over the world.

he first reminder we in the Church need is of our y to these men. Do you remember our solicitude ing the war years? Scarcely a congregation but had ecial committee which kept track of "our boys in ice." Not a service but that we prayed for them; a ial hymn was often sung in their honor. For the or to carry on a regular correspondence with a dred men all over the earth was the rule rather the exception.

What a change now that "peace" has come! We do w of a few congregations which take their duty usly; but they are sadly few. And the truth is there is quite possibly greater need of special con- today than there was during the war. For one g the men are younger; a great many of them in teen years, with little maturity to see them through temptations which surround them. Nor let it be otten that there is a difference between a war-time ay, Navy, or Air Force and the same services in e-time. If our information is correct, there is more osure to sin of all kinds for the serviceman today there ever was under war conditions.

o as far as that part of our "forgotten" congrega- —the lay people, let us say—is concerned, isn't it it time for some heart-searching and self-examina- ? A sincere and thorough program of following serviceman is within the reach of every congrega-

e every other congregation, so also our "forgotten" gregation has a clergy—the military chaplains on ve duty. We shall say nothing here about recruit- it to this highly specialized ministry. That program good hands and our impression is that at present resents no problem.

few days ago Chaplain Storaasli brought us a letter from one of the chaplains of our Church, a man who entered the chaplaincy after a number of years in the parish ministry. Writer is the Rev. Norman Johnshoy, now an Air Force chaplain with the rank of First Lieutenant. Here is Chaplain Johnshoy's estimate of the ministry he is at present carrying out:

"I am reminded many times of the opinion of many of my brother pastors which was given me prior to entering the military chaplaincy. There seemed to be a common note, almost of pity, for one who decided to serve the Lord and his country at the same time. In a few isolated instances, I was left with the impression that if you 'can't make it' in the civilian parish, try the chaplaincy. Perhaps I was looking for a critical attitude. Now after more than ten years in the ordained ministry, part of it on the Home Mission field, part of it in a well-established civilian parish, and part of it in the military chaplaincy, I can honestly say that there is no more fully rounded ministry than that of the military chaplain.

"There are elements of Home and Foreign Mission work (I am instructing a Turkish girl prior to baptism and marriage); evangelism; hospital chaplaincy; personal counselor in a greater variety of problems than a parish pastor may deem possible; opportunities galore for the example of respected Christian leadership; and numerous other avenues of service to His glory. I am truly thankful that I have been led to make this decision in my life's work. I shall continue by the grace of God to serve in this capacity wherever I am led ('commanded' is the military word) to *give* of myself as the Father has given to me—His *all!* It is required of a steward that he be found faithful. Thank God, I need not be concerned about becoming successful!"

Not every chaplain has put it as clearly as that, and it may be that not all of them are as enthusiastic. From what contact we have had, including personal visits and correspondence, however, we are thoroughly convinced that our chaplains are fulfilling their ministry in a manner to reflect pride on the Church they represent and glory on the name of Him they serve.

We may as well make up our minds that the constant entry of young men into the armed services is a part of American life. There will be no change in that in the foreseeable future. That means that the basic question is whether each congregation of the ELC will prove willing and able to incorporate into its day-to-day ministry a practical concern for the "forgotten" congregation. Not to do so will not only mark a woefully limited vision of the total ministry of the congregation but, fully as serious, will bode ill for the future. Let us not forget that those who go away will, please God, come back. To no small degree the future relationship of those men to the Church will be determined by their relationship to it while they are in the service.

# "Christ Cares"

By Conrad M. Thomp

Many "signs and wonders" are taking place in our churches today. Surely our forward strides in church attendance, the stewardship of gifts, and the construction of new church buildings must be partial evidence of God working in the hearts of people. We have many people in the Church today who have advanced spiritually far beyond the "partial evidence" stage. There are a number of spiritual giants among us, and we thank God for them.

Though we are happy about the "signs and wonders," I don't think that the overall picture looks very good. Personally, I feel that we are in a state of extreme spiritual poverty. The roots of our faith have not gone very deep. What we confess and believe on Sunday seems to have less and less meaning for Monday. On Sunday we hear the enthusiastic praises to our God; on Monday from many of the same lips is heard cursing and mockery.

A stewardess on the plane recently said to me, "You should see and hear the rot I run into on these planes." I told her that I heard a good deal too. But I asked her to explain further. Then she said, "You should hear the filthy language and see the drinking. And who are they? They are *your* deacons and trustees." Well, that was a little hard to take because I know a great many church board members whose faith and practice agree and who bring glory to the Name of Jesus. But I also knew what she meant. There are too many who profess God on Sunday and who are practical atheists the rest of the week. Large church attendance, greater activity, higher budgets —these do not necessarily reflect a deeper faith. It may mean for many that the soul is dragging behind the body. The lines don't seem to be clearly drawn between the Christian and the non-Christian today. There is a great deal of mixing of the world and the Church. We have made Christianity a nice, convenient, comfortable, and unsacrificial religion.

You will remember the words of Scripture: "And Jesus did not many works in Nazareth because of unbelief." Couldn't we apply this to our day? Can we meet the onslaught of evil in our land if there is vast unbelief among us? Can we continue to have high church attendance, much organizational activity, and continued missionary support in the midst of unbelief and prac atheism? How can we face our present age and the sibility of meeting a catastrophic end unless we k the reality of "Come ye apart and be ye separate"?

All of what I've said has direct meaning for our posed Evangelism Conferences in Madison, Wisco and North Hollywood, California. The confer theme, "Christ Cares," might well be the "soundin the A" on the tuning fork, striking the note to w the whole Church might be attuned. We are praying the conference programs may have reverberations af ing every congregation. This may sound too bold may be expecting too much. But is this daring w God is at work? Isn't He still able to do "exceed abundantly above all that we ask or think *accordin the power that worketh in us*"?

Because of the dire need of new spiritual disc ment and power among us, and because of the spiri power of the theme "Christ Cares," we are calling every Christian to give himself to fervent prayer the Conferences and for the Church. We may shud at the bigness of the task as over against our littlen But remember the great missionary movement of the century which started with a few students praying hind a haystack. Remember too how the Great Awak ing started in a small prayer group meeting in N York.

Let's not underestimate what God can do. Let us for a spiritual awakening to come in our Luth Church. Let's not be afraid of such a movement. So one has said that a spiritual awakening is "simply sa getting back to normal." Pray that our Conferences be an aid in uniting the merging Churches in see the "Christ who cares" together, and then seeing unity realized in a great harvest of souls for Christ Lord.

If God is to break through our unbelief and our lousness of soul, nothing less than the fervent pra of His children will do it. Will you not pray in the sp of II Chronicles 7:14: "If my people who are ca by my name humble themselves and pray and seek face, and turn from their wicked ways, then I will h from heaven, and will forgive their sin and heal t land."

# Financing a Conquest

"e are financing a conquest." That s the way one of our Lutheran wardship leaders put it recently, as reviewed the great mission of the ristian Church. He was discussing budgets of the churches and the ponse which was being made in sup- t of them; but he was looking be- id budgets to what is to be achieved ough them.

When the congregations of the ELC pted the present budget in their ieral Convention, they were making ns to finance a Christian conquest. knew that we didn't dare vote a lget to include all that ought to done. We only dared to vote that ich seemed somewhat possible of at- ment. We arrived at an amount of 160,778 for 1957 and for 1958.

hat was the guide to our giving in 7. We had acknowledged that God ed us to a great mission, to a con- st of love in a world of mortal n. In response, last year, we pro- d about $5,785,000 which was a per cent increase over the previous . There was a great sense of evement in this, even though we w it actually wasn't more than a er cent improvement, if the Semi- Fund of the year before was in- led. There was also a sober realiza- that we had not reached our goal. were short by $375,000. Our sense Christian conquest had been dulled nough hearts and enough congrega- s to keep us from doing what had ied possible and necessary. As a low over our achievement lay the zation that the General Conven- had not dared vote what ought e done, only what seemed possible lo. And we had fallen short of that.

'e are soon at the close of the 1958 l year. We are in the process of ncing a Christian conquest" once n. The amount of our ELC budget e same as last year. Not a few of ad hoped and prayed and worked rd another good increase, some- 'e between 10 and 15 per cent e 1957 giving. We could hardly leased with our response to the call to claim a world for Christ unless some notable achievement were recorded.

The facts are that we will, apparently, barely achieve a 7 per cent increase, and 3 per cent of this will be lost because of lower dollar values. There are a few weeks in which to change this situation! There can be a rousing of concern and a pouring in of additional funds to change the trend! We still ought to be doing 10 or 15 per cent more than a year ago, in keeping with the urgent Christian commission with which we live.

It is within the Christian family of a congregation that the issue is decided. Here is understanding or lack of understanding of what is at stake. Here the decision is made whether we are "financing a conquest" or giving the least amount possible. Here is the acceptance of responsibility for the Christian cause or the limiting of responsibility to amounts of money which can be sent without too much effort. Here is the setting in which there can be a re-evaluation and new steps can be taken for the sake of the whole Church, or a spirit which says, "It is none of our affair."

How can we claim a great sense of Christian mission unless, congregation by congregation and individual by individual, we respond to the needs of the hour? How can we accept the blessings of God upon our churches, upon our land, and upon our homes and not see the propriety of special action to make the stewardship witness of the ELC a far more effective one than is being written at the moment?

We are not meeting objectives, we are financing a Christian conquest! We are not supporting budgets, except to assure the claim of Christ in our world and to bring His sustaining Gospel to troubled and broken men! We are not through with our tasks until the Spirit has searched our resources with us, so that we can with simple truth say that we have done all we can.

We are not permitted to determine what we will do by comparing ourselves with others, because we are entrusted with a work in which the hope and healing of men is involved. That word "conquest" ought to capture our hearts and show our spiritual maturity. If it seems that others are not joining us as they should, it is possible that they will be moved to greatness because they find the qualities of greatness in our gifts and offerings, in our remittances for the work of the Church.

There is not much time to act. The fiscal year closes on January 31, 1959. We will live with the final record as our public witness of Christian responsibility for 1958. Take another look where you are, in your congregation and in your giving plans.

RAYMOND M. OLSON
Director of Stewardship

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## Round Top

(Continued from page 3)

their busy hands I was happy to see that the round top had already become a *family* interest.

It wasn't long after this that Janie, exposed to social studies in school for the first time this year, made an announcement at supper one night. "You know, I *like* this table," she said. "It's democratic. No head or foot. This way everyone is equal."

Howard smiled. "That's right, Janie —even Mother. Now she can put everything on the table at once and not have to jump up and down during the meal to wait on us."

Jonathan, our Little League hopeful, slid into his chair as if it were third base. "This table's really neat. No legs to straddle. I practically never spill the milk anymore!"

"And it's the best place in the whole world to make grocery-box houses," four-year-old Jimmy piped. "All the paste marks wipe right off."

There was a short pause. Then Janie spoke quietly. "May I ask the blessing tonight?"

Howard nodded and we all joined hands. As Janie's voice murmured softly it seemed that our shiny, modern kitchen suddenly became as warm and satisfying as the old country kitchen I had known as a child. I knew, then, that Howard and I had been right about the round oak table and the place it should have in our lives.

# Correspondence

## Greeting from Fru Stub

►Dr. Aasgaard was so kind to let me have LUTHERAN HERALD sent to me since 1932, when I came back to Norway, for which I am very thankful. It is interesting to follow the work of the Church. Now I have got so many letters telling me they have seen my picture in LUTHERAN HERALD. I haven't got that number yet. But if I could have a few words of thanks printed and to wish all a blessed and happy Christmas, and to wish all a heartfelt thanks for all kindness shown me during my years in St. Paul. And so I hope and pray that the new year may be peaceful.

ANNA STUB, 91 years old
Lovisenberg GT 11
Oslo, Norway

## Again (and Finally), the Name

►In the issue of LUTHERAN HERALD dated December 9, the editor reports on the rejection by the Joint Union Committee of the name proposed by the ELC convention in June, 1958.

The editor then proceeds to comfort the many members of the ELC who are deeply dissatisfied with the name, "The American Lutheran Church," for the new Church by stating that at the first General Convention of the new Church in October, 1962, proceedings can be initiated to bring about a change in the name.

But, in the same issue of LUTHERAN HERALD, page 19, we read that the members of the commission of four other Lutheran synods have been preferring the name, "United Evangelical Lutheran Church in America," for *their* new Church which they hope will come into being in the near future. This would rule out the possibility of giving *our* new Church the name favored by the ELC Convention last June.

Therefore, it is important that the members of the ELC should *continue* to work for a change in the suggested name of the new Church before the Constituting Convention. And I would urge the members of the other uniting synods to join us in working for this change. Surely, there must be *many* good people in the United Evangelical Lutheran Church and in the American Lutheran Church who want their new Church called by such a churchly and Christian name as "The United Evangelical Lutheran Church" rather than the nationalistic name, "The American Lutheran Church"—a name which is likely to prove to be a hindrance to the spreading of the Gospel in foreign lands. Let us not wait until the name, "The United Evangelical Lutheran Church," has been taken by another new Church before doing something about changing the proposed name of the new church body!

(The Rev.) MILO E. LEE
Renville, Minnesota

EDITOR'S NOTE: *Pastor Lee has evidently misunderstood the situation. In order to amend the Constitution at the Constituting Convention, it is necessary that the proposed amendment shall have been adopted by a two-thirds majority at a convention of one of the uniting Churches. The amendment must then have been approved by the Joint Union Committee by a two-thirds majority. Then, and then only, can the proposed amendment be submitted to the Constituting Convention for action. In the case of the name, the convention of the ELC did adopt a proposed amendment. However, it failed to receive a two-thirds vote of the Joint Union Committee and will therefore not be submitted to the Constituting Convention. Since there is no further convention of the ELC until just prior to the Constituting Convention, there is no way open for our Church—or for either of the other uniting Churches—to initiate amendments. Our editorial comment was correct; not until the new Church itself decides to change the name of the Church, by regular constitutional procedures, can it be done. Agitation such as Pastor Lee urges would be futile.*

## International Work Camps

►Your excellent article on Inter
tional Work Camps just came to
desk, although calls from Norwegi
had told us about it. I am glad t
you brought it into context with
thousand work campers under
World Council, for there is noth
new in this, except for the ELC.

Nor is it so new to us. Dr.
Mrs. Howard Hong pioneered in
work in the thirties under the Quak
and you will find in your own
from 1946 a stirring account o
work camp which built the church
which I belong, Trinity of Hovla
Minnesota. Prof. Arnold Flaten
his wife Evelyn fathered and mothe
this one through a dismal, rainy s
mer to a glorious personal conclus
These laymen had long discussed v
this writer the possibility of w
camps for certain types of intellectu
disturbed youth, who in the experie
of working together with their ha
praying and discussing together, wo
discover the meaning of fellowshi
significant vocation with the li
Christ.

That first camp justified their
victions, but money and organiza
has been lacking to carry on
work until laymen the past few y
have begun to back this venture. T
have seen in this "new thing" a to
for good from the Lord of the Chu
for the largest vision of His Chu
Two gave five hundred dollars
for this summer's camps, and ot
one hundred. In one layman we h
all these, namely, Mons Hanson,
took off the two summers for our
work camp on Minnesota's N
Shore to work with our youth. M
was in his seventies then, with a
lightful humor born of a life in g
and a sturdiness rooted in the soil,
was the personification of all of
fine men of the Lutheran faith o
lands who let the Spirit lead then
all truth.

Only one correction in your ar
—prayer and the Word came
ORA ET LABORA was the them
the camps.

(The Rev.) CARROLL LU
HINDERLIE
Langbakken, Brumundda
Norway

# BOOKS *in Review...*

## *The Greatest of These"*

MAN'S FIRST LOVE. Ralph W. Sockman, Doubleday, 211 pages, $2.95.

The four dimensional virtue of love has en expounded upon in a most illuminating, mulating, and enriching manner by the thor of this book. What Drummond called he Greatest Thing in the World," walks oss the pages of this soul-searching ex- sition of "The First Commandment" in rments of such resplendent, intellectual, ral, ethical, and spiritual grandeur, as to ng one to the end of the journey with a e sense of appreciation and a deeper de- to live within the framework of "the of love." As the reader looks back over road travelled, it will seem most appropri- to append these words: "He brought me the banqueting house and his banner over was love."

E. M. HEGGE
Eau Claire, Wis.

## *elpful Stewardship Literature*

One of the most encouraging features of Lutheran Church work in recent years been an awakened interest in the study practice of Christian Stewardship. Several tors have inquired about the best available ature on the subject. I would like to mmend three publications which are ptural, practical, and equally helpful to l large and small congregations. They be ordered from Augsburg Publishing se.

*The Challenge of Christian Stewardship"* Milo Kauffman (Herald Press, $2.50) is most stimulating treatise concerning the ardship of time, talent and treasure. It written primarily for the Mennonite rch but apart from Chapter VII, the other Chapters have application for the entire istian Church. One senses at times a rather ng emphasis on the material benefits of ng or proportionate giving, but even here arguments are quite convincing. It is able, packed with helpful suggestions and d on a sound, scriptural foundation. lers will be underlining passages on prac- ly every page of this book.

*Raising Money for Church Building Proj-* by Arthur W. Lumley (Abingdon Press, 0) is generally regarded as the most ful and practical publication on the sub- of fund raising for church buildings. wever, it offers many helpful suggestions lanning and conducting an Every Mem- Visit for increasing the local budget or for debt retirement. It is a small volume of one hundred and twenty eight pages, that deserves a place in every pastor's library.

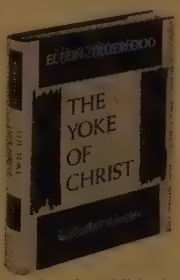
*"New Techniques for Church Fund Raising"* by Othnill A. Pendleton, Jr. (McGraw-Hill, $5.00) will be especially helpful to congregations that make use of the Every Member Visits plan developed by the Stewardship Department of The Evangelical Lutheran Church. The E.M.V. plan is so clearly set forth in this publication that it can be adopted by any congregation even if the ELC circuit training sessions are not available. Instructions for each weekly step together with the duties of directors and visitors are given in a simple and direct manner. Suggestions for wording pledge cards, periodical letters, and publicity material combine the experience of several leading fund-raising organizations.

J. N. BROWN
Minneapolis, Minnesota

## *Sharp Sermons*

THE YOKE OF CHRIST. Elton Trueblood. Harpers, 192 pages, $3.00.

Elton Trueblood, professor of philosophy at Earlham College, has been writing and publishing books for twenty years, but this




is his first book of published sermons. It was a pleasure to read these sermons, and when I had finished one I wanted to turn to the next. The author shows a keen imagination and original insights on some of the most difficult passages in the New Testament.

His emphasis on conversion within the church, the necessity of witness, and Christian vocation in every walk of life will make this a helpful handbook of evangelism.

I could hardly help underlining such statements as these: "Herein lies what may be called the toughness of Christ. He refuses to waste time and effort on worn-out causes." "A great deal of what is ordinarily called church work may itself be an escape from God and His demands on a person's life." "A Christian is one who seeks, in spite of his failures, to wear Christ's yoke with Him. This is not the conclusion of the Gospel, but it is a big step on the way."

NORVAL G. HEGLAND
Teller, Alaska

## *$H_2O$ and Homo Sapiens*

WATER AND THE CYCLE OF LIFE. Joseph A. Cocannouer, Devin-Adair Co., 143 pages, $3.00.

"Civilization and pollution come close to being synonymous." The author of this delightful scientific excursion makes several such cynical, but alarmingly true statements in his book. Professor Cocannouer has a cozy, almost chatty style, with many illustrations from his experiences as a field man for various agricultural jobs. With fascinating awe you follow his description of the activity of water in soil and plants. Here is a wholesome review of such terms as: *transpiration, photosynthesis, chlorophyll, osmosis, inland sea.* The inland sea discussion gives sober warning to our country in its conservation, or more often waste, of water. As our life becomes more urban, and domestically complex, so increases our need for water. Until we are scientifically informed on the facts of nature, terrible waste and monotonous living follows. The professor has a deep Christian reverence for creation as a gift and an adventure in stewardship.

J. ELMO AGRIMSON
Tioga, N. Dakota

## *When We Eat Together*

BANQUETS PLUS! Mable King Beeker, Broadman Press, 195 pages, $3.00.

This book contains ideas for thirty-four banquets, included under these three theme titles —(1) Seasonal and Holiday; (2) Promotional or Fellowship; (3) Missionary.

The author is a native of N. Carolina, a former teacher, and has served as educational director for several Baptist churches. Her book is full of detailed ideas of all kinds for invitations, programs, games, songs, menus, even recipes in some chapters. But, the ideas do not follow any orderly pattern, and in some cases seem a little farfetched.

The introduction seemed the most helpful and orderly. It gives good rules for planning the serving of a banquet, for instance, Division of Duties, Table Treatments, Cues for the Cooks, Wisdom for Waitresses. After this introduction the book was disappointing.

KATHRYN K. HAUGAN
Minneapolis, Minnesota

# For the Family Altar

J. R. Hesten

*Toward Septuagesima Sunday* *Galil*

The Epistle: I Corinthians 9:25-10:5 • The Gospel: Matthew 20:1-16

## Monday, January 19
## THE SHELTER

Read Matthew 2:22

*And being warned in a dream he withdrew to the district of Galilee.*

Yes, the safest place to go with the holy family was back to Galilee. Judea was not conducive to the prosperity of the Christ Child. The spirit, the rush, the atmosphere of the capital would not lend a healthy, helping hand to the proper nurture of the Child. Galilee was far away, it was quiet, and there was peace. The ordinary pursuits, the God-blessed activities of the good life could be enjoyed there. The angel guided Joseph in this wise move. God intended that His Son should have shelter at the first.

*Nothing can prosper, dear God, outside Your shelter. Make every home a home wherein You dwell, that those who abide therein shall enjoy the protection of home. Make every life dependent upon Your providential care, giving thanks to You for all Your benefits. Teach all of us to seek our refuge in You, in time of need, and as we arise each morning to meet the new day. In Your Name. Amen.*

## Tuesday, January 20
## GOOD SOIL

Read Luke 4:14-15

*And he taught in their synagogues, being glorified by all.*

From the outset Galilee gave to Jesus a better reception than Judea did. The people of Galilee were in the main humbler folks, living close to the soil. There was a friendliness among them. They were more inclined to believe. Judea was a hard-bitten land. The people were wary, they were haughty, and closer to the rule of the capital city. They were not as friendly as their neighbors to the north. The most successful part of the ministry of Jesus was conducted in Galilee, and He preferred working there.

*I pray, gracious Father, that You find my heart good soil, well prepared to receive the seed of Your Word. Help me to make my Church good soil. Send the Holy Spirit amongst us so that the plowing may be done in preparation for the sowing of a good spiritual crop. Help all of us to make the world into a Galilee, for only where You can come will there be joy and peace. Amen.*

## Wednesday, January 21
## MIRACLE OF CHANGE

Read John 2:1

*On the third day there was a marri at Cana in Galilee.*

At the conclusion of his account the miracle Jesus performed, the chang of water into wine, John said, "This first of his signs, Jesus did at Cana Galilee, and manifested his glory; and disciples believed in him." There are g reasons for the first miracle taking pl in Galilee, rather than in unreceptive dea. And this miracle was in itself a pa ble of the change Jesus has come to m in every man's life, if He is given perm sion to do so. This is what He wis for all people.

*We pray, heavenly Father, that Y will perform the miracle of change, of generation, upon all people. This is first miracle, the first order of busin the first step You want to fulfill u every sinner. Make this a successful w of Your Holy Spirit among us. Come make of our lives a Galilee where Y glory may be manifested. In Your Na we pray. Amen.*

## Thursday, January 22
## HOME OF FISHERMEN

Read John 1:43

*The next day Jesus decided to go to Galilee. And he found Philip . . .*

Philip, of course, turned out to be one of the disciples; one of the Twelve. It is a striking truth that all but one of the Twelve came from Galilee. Could it be that some areas are of a nature likely to produce prospective fishermen? Certainly, that was true of Galilee. And it is true of some areas of the Church. Many congregations have several sons in the ministry, while others have none at all. Underlying these facts are reasons that bear studying.

*We pray, Lord of the Harvest, that more and more young men will heed the call to the ministry, and that young girls will take seriously the call to the mission fields as nurses and teachers. Make our congregation a good producer of fishermen for the Kingdom. Make of it a Galilee, responsive to Your Spirit, and fruitful in every way. Help us to repay Your many blessings. Amen.*

## Friday, January 23
## FLAWS

Read Matthew 11:20

*Then he began to upbraid the cities . . . because they did not repent.*

How strange this sounds! In Galilee? Yes, even there. Galilee was the most receptive to Christ, and He did most of His work there, but that does not mean that Satan left Galilee alone. Satan has his designs, too, and he spends most of his time in territory closest to God. He does not need to work so hard where people are careless, indifferent, or hard of heart. His only problem there is to keep them that way. But Galilee is his hardest territory, and there he applies his craft with great skill.

*Oh, how I see the flaws in my life, dear God! You have shown Your love to me, and I have seen Your grace in my Savior; yet I am guilty of sin against You and my fellow men. Help me to be on the watch for Satan who respects no boundaries and yields no claim. Cause me to watch and pray that I do not enter into temptation. I would not abuse the gift of redemption. Amen.*

## Saturday, January 24
## OUR GALILEE

Read Matthew 26:32

*"But after I am raised up, I will before you to Galilee."*

These were the words of Jesus to disciples before He was crucified. T were meant to be instructive, and a so of courage to them. Following the ev of the crucifixion and the resurrect these words came true. Christ did n the disciples in Galilee. All Christians h a Galilee in their faith. By it they in a kingdom not of this world. It good land of peace with God and as ance given by the Holy Spirit. We are left alone. The Lord is with us to m for us an abiding Galilee.

*By Your grace we know the good of life in Galilee, even though we ar the world. We thank You, dear Je that by our knowledge of You thro the Word, and by the enlightenment Your Spirit, we have citizenship in Eternal Kingdom. Make us glad that have been called into this Kingdom. praise You and bless You for the tr forming power of Your love. In Je Name. Amen.*

## Communist China Continues War Against Churches

Communist China's war against the urches—Protestant as well as Roman atholic—continues unabated, although t so much publicity is being given it as before.

China's nationally circulated newspers carry very little nowadays about nunciations of Christian leaders. owever, provincial newspapers ocsionally publish lengthy reports of etings lasting months during which urchmen loyal to their faith are deunced as "rightists" and "reactiones."

Such papers are hard to come by, d are usually months old when they ch here. The contents, however, are ways revealing.

A copy of the *Anhwei Daily News*, blished in Hopei, capital city of Anei province, reported the denunciaof seven Chinese Protestant leadduring a 70-day rally there.

The seven were denounced for reing to accept Communist Party dership and "slandering the governnt's religious policy."

The newspaper said they slandered the state by saying that party leadership in China means party rule and not rule by law. The Protestant churchmen also were charged with seeking to overthrow party leadership by advocating "a rotation system rule under various political parties."

The paper said that by holding congregational meetings, the churchmen "undermined local production efforts," because Christians took time off from the fields to attend the gatherings.

It concluded its report by saying that the "rightist" Protestant leaders were completely "refuted" at the rally in Hopei, and after they were "thoroughly unmasked," had to "admit their guilt."

## Largest Creche Display

West Germans of all creeds flocked into the National Museum of Bavaria at Munich, as they do every year at Christmas time, to admire the world's largest collection of Christmas creches.

The unique display was donated in 1892 to the museum by a wealthy Munich banker, Max Schmederer. He started the collection with a home-made creche when illness kept him indoors one Christmas.

Later, he began adding folk-art nativity scenes and figures from many parts of Germany and other countries. Eventually, the collection occupied an entire floor of his house and was visited every Christmas season by thousands of admirers.

The display at the museum includes hundreds of creches featuring the nativity scene in the national settings of different regions and countries. There are sedate wooden shepherds from Bavaria, lively wire-limbed dolls from Naples with delicate terra cotta heads, peasant women from Sicily, little Baroque angels hovering over a wooden image of the Christ Child, whole herds of oxen and donkeys, and hundreds of gently dozing sheep. Particular splendor is displayed in the scenes depicting the three Magi.

All the art styles of the ages have left their marks on this branch of folk art, since for centuries the creche has been a meaningful center of Christmas celebrations in churches, monasteries, and homes in many regions throughout Europe. Especially famous were the creches from the traditional woodcarving regions of Austria and Germany such as Tyrol and Bavaria.

RNS Photo

HO CHURCH HELPS KOREAN ORPHANS — PFC George L. Courtney is surrounded ome of the 30 Korean orphans who were recipients of 13 boxes of clothing, bedding, toys sent from Courtney's home congregation, the Community First Presbyterian ch in Reubens, Idaho.

## Lund-Quist in U.S.

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, is in the United States this winter for seven weeks, combining a vacation with official engagements.

Dr. Lund-Quist's chief engagements include a conference with officials of the Lutheran Church—Missouri Synod in St. Louis, Mo., on Jan. 12, a meeting with representatives of American Lutheran publishing houses in Chicago on Feb. 2, and an address at an anniversary banquet of the National Council in Milwaukee, Wis., on Feb. 3.

He will also confer with Dr. Julius Bodensieck, professor at Wartburg Theological Seminary in Dubuque, Ia., Jan. 22-23. Dr. Bodensieck is editor of the LWF-sponsored Lutheran Encyclopedia now under preparation.

## Santal Lutheran Church Independent by 1965

The Ebenezer Evangelical Lutheran Church in Santalistan in India should be able to assume financial responsibilities and become completely independent by 1965, it was predicted in Oslo, Norway.

The opinion was expressed by the Rev. H. E. Wisloff, president of the National Council of the Santal Missionary Society of Norway, which opened the field in 1867. Since then, Danish and American mission groups have also joined in the work.

The Ebenezer Church, which numbers nearly 35,000 members, was organized in 1950 by merger of three native churches of the Santal Mission. At the close of this year it will take over administrative responsibility and be constituted as an indigenous church body.

The first step in that direction was taken early this year when the Rev. Munshi M. Tudu was elected general superintendent or president of the Ebenezer Church. He succeeds the Rev. O. S. Bjerkestrand of Radcliffe, Iowa.

## Promote Religious Books In Library Week Plans

Annual "Lenten Lists" will be suspended next spring by members of the Religious Publishers Group in favor of a concentrated promotion of the sale and reading of religious books supported by Protestant, Catholic and Jewish bodies.

The campaign and its integration as part of National Library Week, April 12-18, 1959, was voted at a meeting in Philadelphia of the RPG. The group comprises representatives of most of the country's leading Church publishing agencies and the religious book trade.

Objectives of the campaign are to improve the religious collections in public libraries, to emphasize religious books as the core of home libraries, and to urge individual congregations to set up church libraries.

Emerson Greenaway, librarian of the Free Library of Philadelphia and president of the American Library Association, said the first National Library Week last year was observed by more than 5,000 communities.

Library circulation, Mr. Greenaway said, is on the increase, and the trend is toward serious books rather than toward transitory ones.

"Non-fiction reading, a large part of it religious," he said, "accounts for 50 per cent of the circulation in some public libraries, compared to only 30 per cent a few years ago."

E. Odell Crowe of the Southern Baptist Convention's Sunday School Board, Nashville, Tenn., reported that congregational libraries have increased at the rate of one a day since 1943 when the Convention established its Church Library Service. They now exceed 5,000 in number, ranging in size from 100 to 20,000 books. "The largest," he said, "naturally is in Texas."

## Hymn Society to Honor Lutheran Service Book

The Hymn Society of America has announced plans to honor the new Service Book and Hymnal of the Lutheran Church in America.

A Hymn Festival for that purpose will be held in St. Peter's Lutheran Church in New York City on Sunday afternoon, January 18.

Massed choirs will sing music from the Service Book and Hymnal and Dr. Luther Reed, chairman of the former Joint Commission on the Liturgy and Hymnal, which prepared the book for the eight cooperating church bodies, will give an address.

### CHURCH PAYS RENT WITH SONG

**St. Andrew's Ukrainian Orthodox Church paid its annual rent with a song on Christmas Day.**

**Members of the Ukrainian congregation, which meets at Washington Cathedral (Episcopal) in the Chapel of St. Joseph of Arimathea pending erection of its own house of worship in the nation's capital, said their "thank you" to the Cathedral by singing Ukrainian carols at the evensong service at 4 p.m. on Christmas Day. The service included a ceremony of "The Kiss of Peace," an ancient Christian practice long lost by Western Christianity.**

**Last year Ukrainian carol singers serenaded Dean Francis B. Sayre, Jr., and members of his family at their home on the Cathedral close. This Christmas he asked them to take a formal part in the Cathedral Christmas rites so that the carols might be shared by all.**

## Japanese Pastor Gives Views on U.S. Churches

"Are American pastors too busy study? Why are there not more you people attending Lutheran services?"

These were two of the questi asked by the Rev. Hidetake Yano Tokyo, Japan, in an interview in N York, following a six-month study parish and youth work in the Uni States. Mr. Yano made his trip America through a scholarship gran by the Lutheran World Federation.

Mr. Yano's itinerary included month in Oakland, Calif., studyi parish life, a two-month stay in Minneapolis, Minn., area observi youth programs, and three months Chicago in congregations of the L theran Church—Missouri Synod, United Lutheran Church in Ameri and the Augustana Lutheran Chur

Commenting on his reactions American church life, Mr. Yano sa "I do not believe that America is Christian nation, but at least all Ame cans have Christianity in their ba ground."

Among the things which most i pressed him about American Luther ism, Mr. Yano said, was the busin like attitude of American pastors, w their offices, secretaries, letters, a telephone calls. He felt American p tors tend to become almost too p fessionalized, he said, and seriou questioned if they have time to stu properly.

Among the high points of Yano's trip was a leadership train school for young people, which he tended in July at St. Peter, Minn. said he was pleased at getting to kn American young people, but had be disappointed following the conferen when he visited local churches in area and found that few young peo were attending.

"There were lots and lots of old people," he said, "and many in Sunday schools. But in between th were hardly any at all. I felt tha wanted to ask the older people, Wh is your son? Where is your daughte One of the principle reasons for Yano's visit to the United States to discover "fresh and practical" yo evangelism methods.

## ree Rhodes Scholars From ELC Colleges

Three men trained in ELC colleges l be studying at Oxford University England next year as Rhodes schol-

Two new recipients of the famous demic award were announced last nth. They are Ronald Lee, a senior St. Olaf College, Northfield, Minn.; l Anthony Preus, a 1958 graduate of ther College, Decorah, Ia. The ard includes a grant to cover tui- n and maintenance for two years of dy at Oxford. Lee is the son of Mr. l Mrs. Roman Lee of Jackson, Minn. l Preus is the son of Dr. and Mrs. ristian Preus of Fergus Falls, Minn. A third ELC college graduate re- ved a Rhodes scholarship last year l is at present in his first year of dy in England. He is Paul Rogness, raduate of Augustana College, Sioux ls, S. Dak., and the son of Dr. and s. Alvin Rogness of St. Paul, Minn.

## ral, City Needs on Evangelism Program

The special problems of both rural city churches will be probed by se who attend the two midwinter ngelism conferences this month in ifornia and Wisconsin planned by ELC, ALC, and UELC Churches. Two afternoons of each conference l be spent in group sessions led by cialists in the city and rural church. The conference in North Hollywood Emmanuel Church, January 21-25, l spend both afternoons discussing e soul of the city." The Rev. Walter etzli of the National Lutheran ncil Urban Church Committee will uss "Facing Exciting Change"; the . Joel Dobbe, Milwaukee, Wis., par- pastor, will discuss "Redeeming the ghborhood"; the Rev. Ross Hidy of United Lutheran Church, "The sing or Middle Link"; and the Rev. H. Schalkhauser, "For All People." These subjects will be duplicated at Madison, Wis., conference to be l at the County Fair Grounds Jan. Feb. 1. In addition, four sessions discuss the role of the rural rch: the Rev. Karl Schmidt, "Evangelism in Town and Country"; the Rev. E. S. Skaar, "Not Bigger But Better"; the Rev. J. Elmo Agrimson, "For All the People"; and the Rev. William Gast, "Social Changes in Town and Country."

Discussion leaders for these sessions will be the Rev. A. R. Gornitzka of Minneapolis, the Rev. Myrus Knutson of Los Angeles, and the Rev. E. W. Mueller, director of rural church work for the National Lutheran Council. Dinner workshops on each day will continue the discussions begun at afternoon sessions.

## Institute Director Named

Dr. William H. K. Narum has been selected as Acting Director of the 1959 Christian Service Institute, it was announced today by Dr. Sidney Rand, chairman of the Commission on Diaconic Service of the ELC and Secretary of the ELC Department of Education.

The Christian Service Institute is the annual Lay School of Theology for men and women with college background or an equivalent. It will be held next year on the Luther Seminary campus, St. Paul, from June 8 to July 17.

Dr. Narum is Professor of Philosophy and Religion at St. Olaf College and is one of the few lay doctors of theology in the Lutheran Church, having received his Th.D. degree from Princeton Theological Seminary after completing work at St. Olaf College and Luther Seminary. Last year Dr. Narum taught in the School of Religion, University of Iowa, and in 1954-55 was a Fulbright research scholar in Germany.

Professor Narum will be Acting Director of the Christian Service Institute during the absence of Dr. Howard Hong, who will be in Denmark on a Rockefeller Foundation research grant.

## People

**The Rev. Marvin Holt** has resigned as pastor of his parish in Galata, Mont., and will be installed soon as youth pastor at Good Shepherd Church, Moorhead, Minn.

**The Rev. Alexander Thompson** has resigned from his parish in Hannaford, N. Dak., to accept a call from Borup, Minn., effective in May.

**Miss Hilma Gjerde** recently returned from the mission field of the Santal Mission in India where she was a nurse in the Mohulpahari hospital. During her furlough she plans to take a course in Anesthesia at Northwestern Hospital in Minneapolis.

**The Rev. George C. Strum** has resigned his parish at Clear Lake, Ia., in order to accept a call to St. Petri Church of Story City, Ia., effective April 1.

AT U.S. THANKSGIVING SERVICE IN NORWAY — More than 300 persons were in attendance at the Thanksgiving Day worship of Christ Church, the new ELC congregation for Americans in Oslo, Norway. Shown before the service are (left to right) Dr. Oscar C. Hanson, pastor of the church; Dr. Marshall Swan, director of information service of the U.S. Embassy in Oslo, who read the President's Thanksgiving proclamation; and the Rev. Asle Enger, parish pastor of Frogner Church where the service was held.

**The Rev. Louis Hagen** has been installed as associate pastor of English Church, Hazen, N. Dak. Pastor Hagen first served the parish from 1933-37, and recently was called back to serve as interim pastor. After the arrival of the Rev. Robert J. Grindland, Pastor Hagen was called to be his assistant.

**The Rev. Vernon Haas,** who has served the parish at Torquay, Sask. this past year, was installed December 14 as youth director and assistant to the pastor at Trinity Church, Jamestown, N. Dak. The Rev. Joyce Nestigen is the senior pastor of the parish.

**Dr. Elmer S. Hjortland,** pastor of United Church, Oak Park, Ill., is one of the speakers at the Minnesota Conference of Protestant Pastors being held in St. Paul, Minn., January 19-21.

**The Rev. and Mrs. C. S. Pederson** were honored by their parish in Clarks Grove, Minn., recently on the occasion of the 10th anniversary of Pastor Pederson's ministry there.

## Churches

**Phoenix, Arizona**—Prince of Peace Church, the Rev. Philip A. Gangsei, pastor, held ground-breaking ceremonies recently for their first unit church building. The congregation was organized in March, 1958.

**Red Lake Falls, Minn.**—Three northern Minnesota congregations have recently negotiated and agreed to form a three-point parish. They are Red Lake Falls, St. Hilaire, and rural St. Paul's. Each congregation will have morning worship services every Sunday. The Rev. Alfred E. Berg is pastor of the parish.

**Perth Amboy, N. J.**—Our Savior's Church, the Rev. Lyle B. Gangsei, pastor, recently observed its 90th anniversary. Four former partors and their wives were guests at the festivities: the Rev. Alfred Kreyling, the Rev. Byron Nelson, Dr. Christian Preus, and the Rev. John Ness. The Rev. V. B. Skov, pastor of the congregation for 37 years, now 99 years of age, also sent greetings. A highlight of the congregation's anniversary was the decision to borrow $25,000 to be loaned to a new home mission congregation, Calvary Church in Allendale, N. J.

**Menomonie, Wis.**—Christ Church in North Menomonie recently completed the purchase of two blocks of land for a new church plant. The Rev. Arnold Olson is pastor of this congregation, which recently was separated from a multiple parish.

**Chippewa Falls, Wis.** — Groundbreaking ceremonies for a new parsonage for the Big Drywood and English Churches near here were held recently.

CHAPEL BROADCAST EXTENDED AGAIN—The casual observer may mistake this meeting of students in Concordia College's field house as part of a basketball game crowd. They are, however, attending the daily chapel services held in the gym. A third radio station has just accepted the chapel program for daily broadcast—station KGPC, Grafton, N. Dak., where the program is heard from 10:20 to 10:50 a.m. Mondays through Fridays. KVOX, Moorhead, Minn., carries the program daily and KDIX, Dickinson, N. Dak., rebroadcasts one program of the week each Sunday at 3:15 p.m. The Rev. J. M. Moe, head of the college's religion department, is shown at the chapel lectern.

New pews have also been purcha by the parish for the English Chu The Rev. J. Glad was installed in cember as pastor of the parish.

**Volin, S. Dak.**—Zion Church, Rev. V. G. Mostrom, pastor, rece rededicated its rebuilt and modernil Gratian pipe organ. The interior of church has also been redecorated. Rev. E. O. Gilbertson, president of South Dakota District, officiated the dedicatory rites.

**Seneca, Ill.**—A new parsonage dedicated in December for Sen Church, the Rev. Herbert Amunds pastor. The Seneca congregation part of a multiple parish until earl 1958. The Rev. L. G. Hinderal president-elect of the Illinois circ performed the rite of dedication.

**Trempealeau, Wis.**—A new E congregation, Mount Calvary, was ganized here November 13 with charter membership of 203. The church will form a parish with Ti arack Church of Arcadia, Wis. tor is the Rev. Eldred R. Peterson. parish has purchased a parsonage joining the 20-acre future building of the Mount Calvary congregation.

**Alberta, Canada**—Fiftieth anni sary services have been held rece in the following ELC churches Alberta: Scandinavian Church of Viking parish, the Rev. J. Precht, tor; Bethel Church, Ryley, the M. A. Steiestol, pastor; Bethel Chu Wetaskiwin, the Rev. L. Dahl, pas

**Red Wing, Minn.**—An "All Once" observance in November maxed a series of services in celeb tion of the centennial of Uni Church, the Rev. O. K. Wold, pas The congregation, which ordina has three Sunday school sessions two services on Sunday mornings, c bined all in one service at the h school auditorium. Previous centen services featured former pastors confirmands as special speakers. Th was also a centennial banquet held the high school cafeteria. Uni Church was formed in 1930 with union of the former St. Peter's Trinity Churches.

**Clinton, Wis.**—The interior of Jefferson Prairie Church has been cently redecorated, a new floor and

laid, and new pews and hymnals talled. The Rev. Irwin A. Suby, sident of the Rock River Circuit, formed the dedication rites. The v. Oscar Rem is the pastor of the ferson Prairie Church.

**Mason City, Ia.**—A new parsonage s recently dedicated by Trinity urch here, the Rev. Lavern Hanson, tor. The Rev. Roy Harrisville, a mer pastor of the parish, officiated the rite of dedication.

**Pinley, N. Dak.**—Ostervold Church, Rev. O. A. Jordahl, pastor, cele- ted its 75th anniversary in Novem- . Dr. Jacob Tanner, who served the ish as an interim pastor in 1916-17, the guest speaker at festival serv- . The Rev. V. C. Boe, son of a mer pastor of the congregation, the V. E. Boe, was the speaker at rnoon festivities.

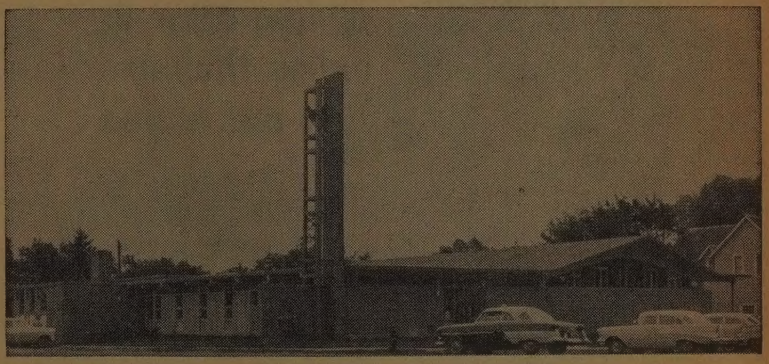
**Silvana, Wash.**—Zion Church, the . J. H. Myrwang, pastor, has recent- completed extensive additions, im- vements, and modernizations of its pioneer church building. The con- gation plans to observe its 75th an- rsary next June.

## Obituaries

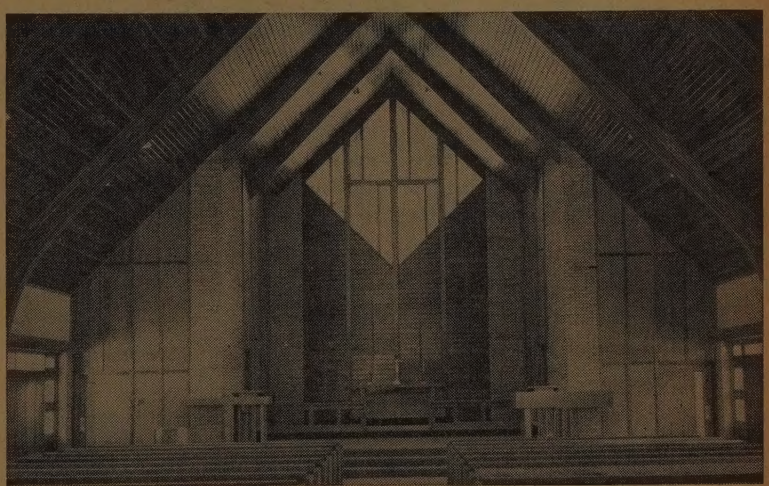
**Mrs. Mary Lund,** widow of the late Helmer Lund, died in McAllen, as, on October 11 at the age of 90 s. She was born in Leland, Ill. on ember 14, 1867, and was married Pastor Lund in 1892. He served gregations in Sioux Falls, S. Dak.; tek, Dallas, and Barron, Wis., and mmond, Mont. After Pastor Lund's ement they lived in Texas, where lied in 1941. She is survived by one

**r. Robert A. Anderson,** medical ionary to China, died in Santa , Calif. on October 20. He was in Dell Rapids, S. Dak. in 1877. tudied at Red Wing Seminary, the versity of South Dakota, and Rush ical School, from which he was uated in 1907. He served on the ion field in China until 1914, when eturned to the United States be- of failing health. Funeral serv- were conducted in Santa Rosa on ber 26 by the Rev. Julius Hansen. sermon was given by the Rev.

TEXAS CHURCH DEDICATED—This first unit church was dedicated recently by King of Glory Church in Dallas, Texas, a home mission congregation of 103 members that was organized in September, 1958. The Rev. Harold A. Pearson is pastor.



MINNESOTA CHURCH DEDICATED—St. Paul's Church, Bagley, Minn. recently dedicated this new church and educational unit. Participating in the dedication was Dr. A. E. Hanson, president of the Northern Minnesota district, and three former pastors of the parish: the Rev. Olaf Rossing, the Rev. Peter Onstad, and the Rev. Fred Sommars. St. Paul's was formed shortly after the formation of the ELC in 1917 by the union of two congregations formerly in separate synods. The new building accommodates 520 in the nave, and the educational unit has a potential of 25 classrooms. The Rev. Victor C. A. Ovrebo is the present pastor of St. Paul's Church.



NEW WISCONSIN CHURCH—The above interior view shows the chancel and part of the nave of Grace Church, Dodgeville, Wis., dedicated recently. Dr. O. G. Malmin, editor of Lutheran Herald, conducted the dedicatory rites. The basement of the new structure includes a fellowship hall and six classrooms. A chapel-parlor-lounge on the first floor provides additional seating for worship services. The Rev. D. C. Hoven is pastor of the parish.

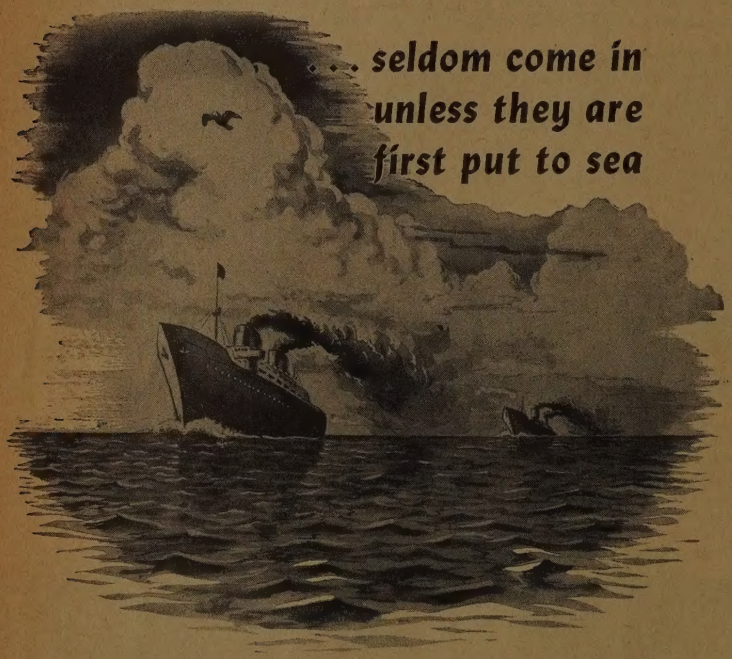
George Shurson, and an account of Dr. Anderson's missionary service by the Rev. Christian Stokstad. He is survived by his wife and two brothers.

**The Rev. Atle Svanoe** died December 9 at Stoughton, Wis., at the age of 89 years. He was born and educated in Norway and came to the United States in 1898. He taught in parochial schools and studied until his ordination in 1906. He returned to Norway in 1909. The family returned to the United States again in 1919. Since that time Pastor Svanoe served as city missionary in Sioux Falls, S. Dak., in pastorates in western South Dakota, and as an associate editor of a Norwegian language paper. Following the death of his wife in 1957, he became a resident of Skaalen home in Stoughton, Wis. Survivors include five sons and two daughters. Funeral services were h in Vangen Church, Missionhill, S. D

**The Rev. G. A. Sundby,** Decor Iowa, died Dec. 1, 1958, at the of 80 years. Born in Manitowoc, W in 1878, Pastor Sundby was ordai in 1903, and served parishes at A hurst and Stevens Point, Wis., fr 1903 to 1910; at Rio and Bon Prairie, Wis., from 1910 to 1945, as associate pastor at Decorah Luthe Church until he retired two years a He became one of the organizing m bers of Good Shepherd Luthe Church in west Decorah, where served as a trustee at the time of death. He is survived by his wife, daughter and one son. The funeral held on Dec. 3 at First Luthe Church, Decorah, with the Rev. mer Russeth in charge.

**Joseph D. Wangen,** superintend of schools at Franklin, Minn., s 1955, died Nov. 24 at Oslo, Norv where he was studying at the Uni sity of Oslo on a Fulbright Scholars He was on a year's leave of abse from his superintendency at Frank Funeral services were conducted by Rev. P. Russeth at St. Luke's Luth Church, Franklin, on November 2 with burial at St. James, Minne Pastor Stuart Govig, Parkland, W ington, spoke on behalf of the fan and a letter was read from Pastor car Hanson, Oslo, where Mr. War had been active in the organiza of the new congregation there. A graduate of St. Olaf College, Mr. W gen is survived by his wife, and daughter, and his parents, the and Mrs. N. H. Wangen, Puya Washington.


# INCOME-ing SHIPS




The sooner a person discovers that ships seldom come in unless they are first put out to sea, the sooner he will get down to the practical business of safe, regular saving for the independence he wants to be **sure** of in the later years of life.

Preparing for retirement means planning well in advance. A Lutheran Mutual representative will be happy to help you plan a sound retirement program.

Write for free folder "Whose Money Will You Use For Retirement?"

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## Parish Conservation Serv

**The merits of the propositions adver below have not been investigated and Parish Conservation Service assumes n sponsibility in the matter. Send your and communications to: The Parish Co vation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. (I to ad number when inquiring.)**

### HELP WANTED

Woman wanted to take charge of mo less home in rural Mayville, N. Dak. 2 9 and 11. Modern, convenient farm l Lutheran community. 59

Housekeeper wanted. Pensioner pref to make home with working mother a school age boys, 5½ 7 8. Pleasant, perm position. 59

/anted neat middle-aged woman willing lo some cooking in small cafeteria. 596-8F

iddle-aged housekeeper wanted for moth- s home with 2 sons, 12 and 17. W. Minn. 1 of 2,000 pop. Good arrangements for cends and vacations. Ability to drive car ld be helpful. No objections to 1 daughter. 596-9F

iddle-aged school teacher of Norse de- t, living on west coast, desires woman ame age, preferably Lutheran faith, as panion and sharing of home. Prefer one likes to travel and can drive car. 596-10F

iddle-aged or elderly woman desired to me full responsibility in home of elderly an living in town of approx. 1,000 pop. Minn. 596-11F

ousekeeper for home in Mpls. 1 adult. be neat and happy in disposition and cook. Ideal place where work is not for someone who wants home rather high wages. 596-13F

## FOR SALE

ms

6-acre east. S. Dak. farm. 40 rds from with ELC church; school. Good soil, st all tillable. Modern house; large dairy good granary; nearly new hog house garage. Predominantly Lutheran Com- ity. 596-1A

## FOR RENT

nes

derly woman desires to share her Mpls with employed woman. Within walking nce of loop. 596-2B

rge, pleasant room with kitchen privi- if desired, in N. Mpls home. Either g man or young woman. Close to bus churches. 596-3B

## POSITIONS WANTED

ristian woman, 36, with son, 14, de- position as housekeeper and homemaker otherless home with no more than 3 ren. Prefers small town or close to high l and church. 596-4D

gle man with seminary training and experience desires full time position rish worker or educational director in church. 596-5E


h Sunday listen to

"Lutheran Vespers"

ducted by Pastor Harry R. Greger- of The Evangelical Lutheran Church.

0 p.m. KSOO 7:30 p.m. WLS
KWLC 8:00 p.m. KHVH
WISV **9:00 p.m. WNAX**
0 p.m. WJMC
KTRF 9:45 p.m. KSPR
5 p.m. KFBK 10:30 p.m. WCCO
rt wave: 10:30 p.m.—HCJB
ster Band 16-19-25-31-49)

Clip this as a listening reminder!

IMPORTANT TIME CHANGE!

eran Vespers" now heard at 9:00 p.m 0 minutes earlier) on Station WNAX Yankton



# Filmstrips for Lent and Easter

## THE LIVING BIBLE: Passion Story

A set of six filmstrips covering the Passion of our Lord designed to add greater understanding to the events surrounding His death on the Cross. Ideally suited for Lenten services and all teaching agencies of the church. THE LAST JOURNEY TO JERUSALEM, THE UPPER ROOM, THE BETRAYAL IN GETHSEMANE, JESUS BEFORE THE HIGH PRIEST, THE TRIAL BEFORE PILATE, THE CRUCIFIXION. (Conc.)

**Sale, complete set, with script...$27.50**
**Sale, complete set, with records...$43.75**

## THE MEANING OF LENT

A filmstrip designed to help young people and adults understand the meaning of Lent as it is observed in many Protestant churches today. In exceptional color artwork, it gives the origin of the Lenten season and the changing use it has had in Christian worship through the centuries. Combination script and utilization guide gives additional information. (SVE)

Color 33⅓ record 40 frames
**Sale: with teaching guide $ 6.50**
**filmstrip with record $10.00**

## PASSION STORY SERIES

A series of five filmstrips in full-color photographs which reverently tell the story of the last events in the life of Jesus: THE LAST SUPPER, GETHSEMANE, ARREST AND TRIAL, JUDGMENT AND CRUCIFIXION, THE RESURRECTION. (Cath.)

**Filmstrips with manual...Sale, each $ 6.50**
**Dual-purpose records.....Sale, each $ 3.50**
**Complete series, 5 filmstrips and records Sale $40.00**

## STORY OF JESUS: Part IV

Beautiful color filmstrips in episode form. Part IV tells the story of Christ's last days on earth in six episodes, each 30 or more frames: TRIUMPHAL ENTRY AND CLEANSING OF TEMPLE, PASSOVER SUPPER AND BETRAYAL, THE TRIAL, THE CRUCIFIXION, RESSURECTION, and THE UPPER ROOM. (Cath.)

**Sale, complete set, with script....$27.00**
**Sale, complete set, with records...$40.50**

## HE IS RISEN — An Easter Worship Service

The Easter Story in color covering events from the Crucifixion to Christ's resurrection and appearance to Mary. Opening and closing hymn frames. Includes combination worship service program and leader's guide.

**Filmstrip, sale $5.00; with record $8.00**
**Extra Worship programs, 10c each, $7.50 a hundred**

# Newest Film Release for Lent and Easter

## GATES OF GLORY

Thomas, who once doubted that Jesus had actually risen, retells the wonderful story of the last weeks of His life to a small group of Christians imprisoned for their belief in the Savior. As the story unfolds the persons and events of the Last Supper, Gethsemane, the trial, crucifixion, resurrection, appearances to the disciples, and the ascension appear in full Biblical costumes and settings.

The film ends with the magnificent strains of the "Hallelujah Chorus." Suitable for worship, devotion, and inspiration. (Concordia)

Running time 30 minutes, b & w rental **$9.00**
During Lent and Easter, **$12.00**
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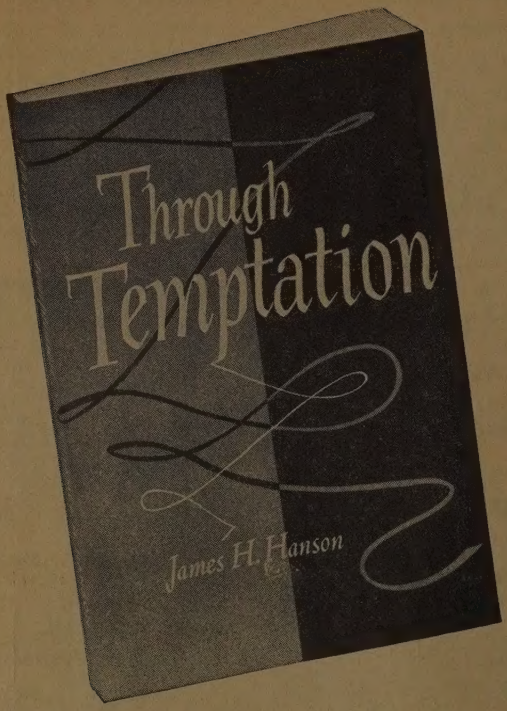


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